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Editor : **Nur-ud Din Muneer M A.**

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EXPONENT OF AHMADIYYA ISLAM AND OF ITS WORLD-WIDE REVIVALISTIC ACTIVITIES.

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Editor

NUR-UD-DIN MUNEER M. A

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JEHAD WITH SWORD

One of the reasons for which Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Sect in Islam has been branded as Kafir is that he has denounced Jehad. We give below an excerpt from his writings in which he has given an exposition of the kind of Jehad which he has forbidden. It is easy to see from it that the Jehad which he has denounced consists in propagating Islam at the point of sword. Such a Jehad has no authority in the Holy Quran or the Traditions of the Holy Prophet (peace and blessings of God be upon him). The Holy Quran rejects it by pronouncing لا اكراه فى الدين i.e., there should be no compulsion in religion (2 : 257). The Promised Messiah explains in this article that early wars of Islam were fought in self defence only and that Islam strongly condemns those ignorant Muslims who seek to become Ghazis by killing innocent non-Muslims.

HAZRAT MIRZA GHULAM AHMAD
The Promised Messiah and Mahdi

In fact this view of Jehad presents Islam in the most detestable form and by generating enmity and hatred amongst non-Muslims alienates them from it irrevocably. Everyone would tremble in the company of such a bigoted Muslim, for at any moment he might choose to be a Ghazi and make a short work of him. This would, indeed defeat the very

object of Islam, which is to win over the whole mankind by preaching its message of love and amity.

Anybody who reads the following article can judge for himself whether by denouncing such a bloody interpretation of Jehad, the Promised Messiah deserves to be branded as a Kafir or to be hailed as a Champion of Islam. (Ed.)

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There is not the least truth in the assertion that it is the time for resorting to the sword and gun for spreading the true religion and righteousness. The sword, far from revealing the beauties and excellences of truth, makes them dubious and throws them into background. Those who hold such views are not the friends of Islam but its deadly foes. They have low motives, mean natures, poor spirits, narrow minds, dull brains and short sight. It is they who open the way to an objection against Islam, the validity of which cannot be questioned. They hold that Islam needs the sword for its advancement, thus brand its purity and cast a slur upon its holy name. The religion that can easily establish its truth and superiority by sound intellectual arguments, heavenly signs or other reliable testimony, does not need the sword to threaten men and force a confession of its truth from them. Religion is worth the name only so long as it is in consonance with reason. If it fails to satisfy that requisite, if it has to make up for its discomfiture in argument by handling the sword, it needs no other argument for its falsification. The sword it wields cuts its own throat before reaching others.

If it be objected that sword was resorted to by early Islam and hence the legality of Jehad, we say the objection is based upon ignorance of early Islamic circumstances. Islam never allowed the use of the sword for spreading the faith. On the other hand, it strictly prohibits compulsion in matters of faith. It has the plain injunction لا اكراه فى الدين "There should be no compulsion in religion." Why was the sword taken in hand then? The circumstances under which this measure had been resorted to have nothing to do with the spread of religion; they are connected with the preservation of life. Briefly, they are as follows :-

The savage inhabitants of the deserts of Arabia. who could hardly distinguish right from wrong, conceived a hatred towards Islam in its early days and became its bitterest enemies. The reason of this hatred may be easily conceived. When the unity of God and the Islamic truths were preached openly to idolatrous Arabs and convincing arguments against idol worship were impressed upon their minds and they were told how degrading it was for the noblest of God's creatures to bow submission to stones, they found themselves unable to meet the adherents of the new faith upon argumentative ground. This exposure led to a motion in favour of Islam among the more reasonable of them. The ties of relationship were cut asunder, the son parted from his parents and brother from his brother. This exasperated them the more and they saw plainly that if their fathers' false religion was to be saved, excessive measures must be taken to stop the ingress into the new religion. The new converts to Islam were therefore violently persecuted and no efforts were spared to block the way to the new faith. Those acquainted with early Muslim history know full well what barbarous and cruel treatment was meted out to the early converts, and how many were murdered in cold blood. But these harsh measures did not prevent people

from the acceptance of truth, for even a superficial glance is enough to convince a man of the reasonableness and purity of Islam as against idolatory. At length when the implacable foes of Islam saw that severe persecution availed but little and that their ancient religion was threatened to be swept away in the current of Muslim reason, they planned the death of the Prophet himself. But their designs were frustrated. Almighty God saved His messenger and took him to Medina. The unbelievers, however, could not rest in their homes so long as they heard that the religion they had persecuted was gaining ground in another place. They pursued the Muslims to their new abode, and nothing but their extirpation could satisfy them. What could Islam do under the circumstaces but defend itself? For what fault were Muslims to be mercilessly butchered and not allowed to protect their lives? Why should not the inveterate persecutors have been brought to retribution and just punishment? The Muslim battles were therefore not undertaken for gaining converts but to protect innocent Muslim lives. Can an unbiased judgement accept the conclusion that Islam was unable to prove its reasonableness as against savage Arabs? Can an unprejudiced mind believe that men who had sunk down so low as to worship images and lifeless things and who indulged in every manner of vice, could yet vanquish the noble religion of Islam on intellectual grounds, and that failure in proof led it to resort to the sword for increasing the number of its followers? Those who have advanced such objections against Islam have been guilty of grave injustice, inasmuch as they have concealed the true state of facts.

It is, however, true that the Musalman Maulvis and the Christian missionaries are equally to blame for this unjust charge against Islam. The ignorant Maulvis while pretending to support Islam have by their repeated inculcations, ingrafted the false doctrine of Jehad upon the minds of the unenlightened public who were misled by the fatwas of the Maulvis on the one side and the objections of the Christian Missionaries, whom they took for learned men, on the other. The doctrine of Jehad being thus supported by the evidence of two opposing witnesses, its validity could not be questioned by the masses. Had the Missionaries taken a different course and with true honesty declared that the fatwas of the Maulvis were based on ignorance of the early Islamic history, and that the circumstances which then rendered an appeal to arms necessary for Muslims, did not exist any more, the idea of Jehad would long since have been eradicated from the face of the earth. But they never looked to the consequences and a misdirected zeal for their own religion cast a veil over their judgments in grasping the truth.

It must also be stated here that permission for self-defence and murdering the enemies of Islam was not given to the Muslims until the Arabs had, on account of their excessive oppressions and outrages and innocent bloodshed, rendered themselves culpable and liable to be punished with death. But a clemency was even then shown to such of them as embraced Islam. The unity of religion established a relation of brotherhood and all past wrongs were forgotton. **It is here that some opponents of Islam have stumbled and from this they draw the conclusion that the new religion was forced upon the unbelievers. In fact, the case is just the reverse of what the objectors have thought There is no compulsion here; it was a favour to those who had rendered themselves liable to death.**

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It is apparently absurd to take this conditional mitigation of just punishment for compulsion. They deserved to be murdered, not because they did not believe in the mission of the Prophet, but because tney had murdered many an innocent soul. The extreme penalty of the law was upon them, mercy of the Gracious God gave them another chance of averting this merited capital punishment. He knew that during the long years of opposition the Islamic truths had been brought home to them and they well understood the futility of idol-worship, **therefore His mercy offered them an opportunity even after the sentence was justly pronounced against them, for imploring His pardon and the forgiveness of their sins This clearly shows that it was not the object of Islam to put any unbeliever merely as such to death, but that it was willing to forgive even when the criminal was found deserving of death.**

Islam had to grapple with other difficulties. Religious prejudice was so strong at the time that if a member of any tribe adopted the faith of Islam, he was either put to death or threatend with it, and persecuation was so severe that life seemed a burden to him. Islam had therefore to face the difficulty of establishing freedom of religious exercise and for this noble object it had to undertake wars.

The early wars of Islam fall under either of the above headings and it never took the sword for its own propagation or for any other purpose. Attempts were made to blot out its very existence and therefore its life. It did not take up arms of its own accord but was compelled to do so. It had to defend itself and repel the dangerous foe. Later on, when its true principles were forgotten, the doctrine was read in a different light and ignorance looked with pride upon a hateful course of life. But the fault can in no way be attributed to Islam. The source from which it flows is pure and undefiled. That this doctrine has been identified with Islamic teachings by shallow-brained zealots who do not care for the life of man even so much as man should care for the life of a sparrow, cannot be questioned. But the innocent blood that has been spilt in the past does not satisfy them. They have yet a bloody Mahdi in store for the world and would like to exhiblt the ugliest picture of Islam before all nations, that all people may know that Islam has always had to resort for its propagation to compulsion and the sword, and that it has not a particle of truth in it to gain its conquest over hearts. It seems as if the holders of these views are not satisfied with the humiliation and decadence which Islam has already suffered, but must bring it still lower and subject it to yet more disgrace. These men are a reproach to Islam. But God now wills that Islam should not be branded with reproaches and remain under a cloud any more. It is already so distressing to find that its opponents who have not taken the trouble to investigate matters for themselves, have it impressed upon their minds that Islam has from its very beginning been employing the sword to add to its numbers.

It is high time that all these base charges should be cleared from the face of Islam. If the Maulvis unite to root out the evil from the midst of the Muhammadans, they shall have done a lasting good to, and confered a blessing upon their co-religionists. Such an exposition of the doctrines of Islam will further reveal the excellences and beauties of that religion to the general public, and the aversion which its opponents

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have conceived on account of misconceptions shall be turned into admiration. The clouds of dust being cleared, they shall then be able to get their light from that source of light. It is evident that no one can approach a bloody murderer. Every one fears him, women and children tremble at his sight, and he looks like a mad man. An opponent of an alien religion cannot even pass a night with him lest he should choose to be a Ghazi at the cost of his life. Such events daily occur among the ignorant frontier people, and a single bloody deed is deemed sufficient to entitle the murderer to paradise and its manifold bless ngs. It is a shame for Muhammadans that alien races cannot safely live as their neighbours. They cannot trust them for a single moment and hardly expect any good in times of need. They do not deem themselves safe among them and shrink at the hidden belief of Ghazism.

An instance of this occurred lately here at Qadian. On the 20th of November last a European came here. Just at that time a number of my followers had assembled together and the conversation was upon a religious subject. The traveller stood apart from the assembly and was addressed in polite words It appeared that he was apprehensive. He stated that he had seen many Muhammadans who had committed atrocious deeds of murder against Christians. He mentioned several specific instance in which such cruelty had been shown. It was then explained to him that this, the ahmadiyya sect of Islam, abhorred such doctrines and hated their adherents. It had set before itself the noble object of uprooting this evil. Upon this he felt satisfied and stayed here for one night.

There is a lesson in this story for the pro-Jehad Maulvis. The growth of such horrible doctrines among the Muslims, has done lasting injury to the cause of Islam and created an abhorrence for it in the hearts of other nations. They have no confidence in their sympathy so long as the dangerous doctrine of Jehad finds favour with them. They cannot form a favourable opinion except of such of them as do not lead strictly religious lives and are not very scrupulous about their religious beliefs. For all these misunderstandings none but the Muslims themselves are responsible. The blame of depriving a whole world of the recognition of Islamic truths lies at the door of the Maulvis who taught doctrines respulsive to the nature of man. How could the religion be from God, whose teachings needed the flash of the sword to get an entrance into the human heart? Such considerations were enough to keep back people from the acceptance of truth. The true religion is that which on account of its inherent property and power and its convincing arguments is more powerful than the keenest sword, not that which depends upon steel for its existence.

(Courtesy, Review of Religions, 1902)

EXPORTERS

OF

BOOKS ON

ISLAM

The Oriental & Religious

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Rabwah, Pakistan.

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Ahmadiyya Consultative Body's 59th Annual Meeting

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The three day 59th Annual meeting of the Ahmadiyya Majlis-i Shura (Consultative Body) was held in Rabwah on March 31st to April 1 and 2. The venue was Eiwan-i-Mahmood. 538 delegates returned by the various branches of the community participated.

The Agenda and Budget estimates had been provided to the branches for consideration and for forming the opinion which their delegates should give about it before the Central Consultative Body.

The proceedings of the first session began after recitation of a portion of the Holy Quran by Sahibzada Mirza Tahir Ahmad and a silent prayer by the Assembly led by Hazrat Khalifatul Masih III.

Hazrat Khalifatul Masih then reminded the congergation of their obligations. He said that in the verse of the Holy Quran وامرهم شورىٰ بينهم (42:39), the Holy Quran had enjoined upon them to decide their affairs by mutual consultation. Elaborating the point further he said that the Holy Quran had bounded up mutual consultation with determination It meant that once a decision had been taken the community must implement it determinedly both collectively and individually.

Continuing he said that a decision by mutual consultation could take the following forms, 1. a decision taken by the Body unanimously and approved by the Khalifa 2) a decision taken by a majority of votes and approved by the Khalifa, 3) a decision taken by a minority of votes and approved by the Khalifa, 4) a decision taken by the Khalifa against the unanimous vote of the Body.

In all these cases, he emphasized that Islam commanded the believers to put before the Khalifa their honest opinion and when he takes a decision, to implement it most ardently and determinedly, both collectively and individually.

Referring to the change which was coming over the world in favour of Islam, he said that its signs were now manifest. Therefore, he continued that we should endeavour to bring it nearer, by our dedicated efforts and finally trust in God for it was His mercy alone which could fully materialize it.

Afterwards, in consultation with the delegates Hazoor nominated 4 sub-committees for consideration of the agenda. The assembly was then adjourned.

Subsequently, two sessions were held on April 1 and one on April 2. In these sessions, besides accomplishing other business, the following budget estimates for the year 1978-79 were sanctioned.

Ahmadiyya takes Islam to the Ends of the world

1. Anjuman Ahmadiyya, Pakistan. Rs. 87,85,504.00.

2. Tahrik-i-Jadid, Anjuman Ahmadiyya Pakistan, Rabwah. Rs. 2,66,56,140.00.

3. Waqfi-Jadid, Anjuman Ahmadiyya, Pakistan..... Rs. 6,68,000.00

In his concluding address, Hazrat Khalifatul Masih III appreciated the Community's work in propagating Islam. He said that the implementation of our missionary projects had been greatly facilitated by the monetary sacrifices of the Jamaat. The translations and commentaries of the Holy Quran had been published in vast numbers. During the Ministry of Hazrat Musleh-i-Maud (peace be on him) some 53000 copies of the Holy Quran had been published and during the last twelve years of his own ministry its count was 1,90,000 copies. Continuing he said that it was contemplated to publish at least one million copies of the translations in the coming decade in African countries alone.

Referring to the loyalty of the coming generations to Islam he said that they had faced trials and tribulations courageously and shown their mettle in upholding its cause. He said our children were more precious than pearls, and if there were some weaknesses among them, forgiveness should be implored from God Al-Mighty. He would remove their frailties and strengthen them in faith.

Reverting to the subject of interest which the Western nations were now taking in Islam, he said that some doubts lurked in their minds about the practicability of Islam and stressed that it was the duty of Ahmadis to remove them by practising it in their lives.

Concluding his address he said that God Almighty was ever merciful and exhorted the congregation to show affection and mercy to all and never to harbour ill will against any-one.

He then bade farewell to the congregation after leading a silent prayer which was continuously punctuated with sobs and cries of the Assembly.

(By Nur-ud-Din Muneer)

Propagation of Islam in Poland

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Intimating the condition of Ahmadiyya Missionary campaign in Poland, Mr. Bashir Ahmad Rafique, Imam Ahmadiyya Mission in England, writes that Imam Zuk, a Polish Ahmadi intellectual is carrying it on very effectively. Literature is being widely circulated and personal contacts are being made extensively. Numerous demands are being received for more literature as also queries for clarification of various points regarding Islamic teachings.

Ahmadiyya takes Islam to the Ends of the World

HAZRAT KHALIFATUL MASIH'S FRIDAY SERMON

In his Friday Sermon on March 17, Hazrat Khalifatul Masih called upon the Jamaat to educate their children in the best traditions of Islam. He was addressing the congregation in the Aqsa Jamia Mosque. He said that the future progress of the Jamaat depended solely upon merits of the coming generations. He stressed that the Jamaat should bring up their children so, that they understand and practise Islam sincerely and work deligently for its dominance in the whole world.

Referring to the means of realising this end, he said that the community should think and ponder upon this vital point and endeavour to discover how best they can invest their children with the qualities commensurate with their task of Islamic revival.

Continuing he said that the the Holy Prophet (peace and blesssings of God be upon him) was their ideal and they should seek guidance from his life. The Holy Prophet reached the pinnacle of glory in both worldly and spiritual spheres. He was the greatest Benefactor of humanity and he raised it to the heights of moral and spiritual eminence. Greater than him had never been nor will ever be. He is the source of guidance for us all and we should follow his example, he emphasized.

Further, he said that the true source and spring of all grace and beneficence is the person of Almighty Allah. When the Holy Prophet lost himself in His person; when he completely assimilated in himself His Attributes, he became the Beloved of God Almighty and the Mediator through whom man could establish union with Allah. True worship of God and true love of the Holy

Hazrat Mirza Nasir Ahmad
Third Successor of the
Promised Messiah

Prophet is what we should teach to our children to make them believers in the true sense of the word, he stressed.

Dwelling upon the subject of Divine grace, Hazrat Khalifatul Masih said that the grace and beneficence of Allah was descending upon man at every moment. But unfortunately he deprived himself of it by exploiting his fellow beings and by abusing his faculties. He trampled on the rights of others for deriving undue benefit to him and so committed a grievous wrong. In fact prophets were raised to save mankind from this injustice and tyranny. Secondly he ignored to develop the powers and faculties with which God Almighty had blessed him, and instead of employing them for his worldly

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and spiritual progress he misused them and fell in evil ways. He observed that our children should be educated and trained to shun these evils.

Reverting to the subject of the Holy Prophet's Beneficence, Hazur said that the Holy Prophet was the greatest Benefactor of mankind in this sense that through him we got the perfect Shariat. It was unique in its merits, as it did not discriminate between a believer and a Kafir, in respect of human rights and saved mankind from injustices of every kind.

Elaborating the point further, he said that the Holy Prophet had opened for us the gates of heavenly grace. He had given us the promise that whoever would worship the One God steadfastly, angels would descend upon him changing his fears with hope and confidence and making him happy and cheerful in face of trials and tribulations.

Besides, the Holy Prophet had given the believers the tidings of two heavens. The one which they would enter after their death and from which they would never be ousted. The other which would be bestowed upon them on this very earth and which consisted in descending of angels upon them ; to cheer them and to keep up their spirits in face of difficulties.

Illustrating this point, he said that millions of believers among Muslims had been blessed with this experience. Angels had come down to them with reassuring tidings and with knowledge of future happenings. He said, similarly thousands of Ahmadi Muslims had been blessed with the same experience. But it was all through the beneficence and grace of the Holy Prophet. (peace and blessings of God be on him).

Concluding his Khutba, Hazrat Khalifatul Masih said that God Almighty had blessed the Jamaat with intelligent and talented children. He had found a child so, in the fourth generation of the Promised Messiah (peace on him). These children were the real wealth of the community and if properly brought up they could keep the light of Islam shining for ever and also make it prevail over the world in the dawning century, which in fact is the century of Islamic dominance.

(By Nur-ud-Din Muneer)

Seminar on Indonesia

On March 7 to 9, a three-day seminar was held on Indonesia in Jamia Ahmadiyya, i.e., Ahmadiyya Missionary Training College, Rabwah. Seminars on East and West Africa and Europe have already been held. The object of these seminars is to enlighten the students about the conditions of the world in general and about the progress of Islam and Ahmadiyyat in particular.

Treatises were read and discussion held on the general history of Indonesia, history of the introduction of Islam and Ahmadiyyat in the archipelago and economic, educational and cultural conditions prevailing in the country.

Jammia Ahmadiyya has at present 10 Indonesian students out of a total of 162. Scores of them have already graduated from the Jammia in previous years and are serving Islam actively. The Jammia offers a 7 years intensive course in Islam and Ahmadiyyat after matriculation.

Ahmadiyya Mission in Indonesia was started in 1925. Since then it has made remarkable progress.

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Ahmadiyya takes Islam to the Ends of the World

Ahmadiyya communities are now well established throughout the archipelago. Ahmadi literature is liked very much by the educated public. It is admitted unreservedly that the tide of conversion to Christianity was stemmed by the Ahmadiyya Mission. Had it not been there, Christian Missions enjoying the support of the colonial government, would have easily succeeded in shaking the Indonesian Islam.

Guyana Ahmadiyya Muslim Mission to expand activities

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(Reproduced from Guyana Chronicle, Monday, March 13, 1978)

"The Ahmadiyya Muslim Mission Guyana has recently acquired its own premises at a cost of $40000 in residential Queenstown, Georgetown and plans are afoot to set up central mosque on the spot, a lecture hall, a library and a Mission house.

"This was disclosed to the Chronicle by Maulana M.A. Qurreshi, Missionary-in-charge of the Mission who anticipated that the project would be completed on a self-help basis within two to three years 'with cooperation and sacrifices of members of the Jamaat". The Mission was formerly located in rented quarters at Albert and Lamaha streets but was moved to Almond and Oronoque streets in February with the purchase of the property through assistance from the international headquarters of the movement, Rabwah, Pakistan.

"Maulana Qureshi said that Hazrat Khalifatul Masih III, Mirza Nasir Ahmad, "the third successor of the Founder of the movement through whose benevolence the property has been bought, has expressed great delight over the acquisition of this centre of Islamic teachings and diffusion of the message of Islam in the area".

"The Maulana stated that it was more than half a century that the Ahmadiyya Mission has been propagating the teachings of Islam all over the world, particularly in West and East Africa, Europe, United States of America and in South East Asia, establishing a large number of mosques, missions, schools and hospitals.

"He pointed out that South America however, has received comparatively less attention so far, due to circumstances beyond the control of the movement.

Dayton (U.S.A.) Celebrates the Holy Prophet's Birth Anniversary

Brother Muzaffar Ahmad, President, Ahmadiyya community Dayton, Ohio, and his wife, Sister Razia, President local Lajna participated in the 1978 Annual convention held in Rabwah. Back home, in their letter dated Feb-

ruary 22, they write as follows about the activities of the local jamaat. (Ed).

Our return from Jalsa has brought new life into a lot of members. Lajna President is coming into her own. We hold Jamaat meetings the first and third Sunday of each month. Everyone is pulling together. There is activity at the mosque on Thursdays, Fridays, Saturdays, and Sundays for the total community. The Khuddam hold daily classes. We are beautifying the interior of the mosque. It is Allah's house, and it must have that appearance.

Last night, we celebrated the birthday of the Holy Prophet (S.A.W.S). There were five speeches delivered. Brother M. Qasim, Brother Umar Qadafi, Brother Habibi Shafeek, and myself. Brother Yusef Ali recited a poem of Hazrat Masih Maoud, on the beauties of Hazrat Mustafa (S.A.W.S.) and one of his own compositions. Each speech was written, and each person recited Quranic text (in Arabic, then translation) and Hadiths in support of his presentation. Persons in attendance were from Libya, Nigeria, the World Community of Islam, and some Sunnis as well as Christians. The meeting was publicized on radio and television. Every person with a Muslim name was sent an invitation. Allah crowned our efforts with success.

The Atfal and Nasirats had a programme earlier in the evening. Speeches were given by them. Sister Viqar's son Hasan, Brother Aziz'z son, Ali, and our son Mustafa spoke on different aspects of the Holy Prophet's (S.A.W.S.) life. On the girls programme, Aria quoted a short Hadith of The Prophet (S.A.W.S.) The programme was quite a success. Alhamdolillah !!!

Lajna is coming along fine. We have instituted an attendance record to be filled out at every function so that it may be known who is active and who is not. Everything our members do is documented. This way there will be no problems later on. I have had to appoint myself her assistant to Education. Weekly classes are being held in Quran Sharif, Yassernal Quran, Hadith, Prayers, Mosque Etiquette, Child Rearing and the like. The sisters are very cooperative and love the idea of so much activity. Weekly lectures on Islamic topics are given. We have learned that the sisters who are not in attendance are among losers. They are so far behind in everything, because we are moving so fast. Lajna meetings are a joy!!

We are discussing the real meaning of sisterhood, and the Jamaat is finally like a real family. Alhamdolillah !!!

The 27th Annual Convention Indonesian Ahmadis

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The 27th Annual Convention of the Indonesian Ahmadis Consultative Body took place in Jakarta on November 25 to 27, 1977. Some 75 Ahmadi communities returned 112 delegates to represent them in the deliberations of the Majlis. Five Sessions were held in which various motions were considered and adopted regarding education, propagation and progress of the Jamaat in various spheres of activity.

Messages from Hazrat Mirza Nasir Ahmad, Khalifatul Masih III, and Sahibzada Mirza Mubarak Ahmad, Vakilut Tabshir were read by the

Chairman of the First Session, Retired Brig. Raden Ahmad.

In second session it was decided to open a new centre for education and training in SINDANG BARANG, for which an Ahmadi donated a sum of 10 million Indonesian rupees. In the third session, Budget estimates for the year 1977-78 were approved with an addition of 15% on the previous year's budget. A committee was also appointed to revise the draft of Indonesian translation of the Holy Quran and to publish it expediciously. It may be added that the First volume of the Holy Quran's Indonesian Translation with commentary consisting of the First 10 parts, was published in 1970.

Holy Quran presented to a German Councillor

A delegation of Ahmadiyya Community in Hamburg, West Germany, consisting of Mr. Ghafoor (a German Ahmadi) Mr Mubarak Ossai, Maulvi Nazir Ahmad Naeem, Ahmmadiyya Missionary in Hamburg presented a copy of the Holy Quran and some other literature on Islam to Mr. Rumpf, Religious Affairs Councillor, in the senate of Hamburg sub-state. Mr. Rumpf was glad to receive the delegation and chatted with it for about half an hour on religious matters; on Ahmadiyya community and on the construction of mosques in Germany by it.

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Jamaat Ahmadiyya Canada's First Annual Convention

The First Annual convention of the Ahmadiyya Communities in Canada was held in Toronto on December 24, 25, 1977. The inauguration ceremony was performed by Al Haj Ata Ulla Kaleem Incharge, Ahmadiyya Missions in the U.S.A. Some of the Ahmadis in Canada had joined the convention after motoring about 3000 miles in very cold and rough weather.

In the First Session, Messages, from Hazrat Khalifatul Masih. III, Vakilut Tabshir, Rabwah, and Ahmadi Missions in various parts of the world were read.

Besides other speakers, the congregation was addressed by Maulvi Mansur Ahmad Bashir, Incharge Ahmadiyya Mission in Canada, M. Muhammad Issa Jan, Dr. Latif Ahmad Khan, Captain Mohammad Hussain Cheema, and Sufi Aziz Ahmad.

The convention ended with prayers led by Maulana Ata Ulla Kaleem. The following news was broadcast by the Radio.

"The Ahmadiyya Community in Canada held its two days convention in Toronto on December 24, 25. Some 500 members coming from different towns and cities participated. Speeches were made in praise of the Character and personality of the Holy Prophet".

Ahmadiyya Annual Convention Mauritius

Ahmadiyya Communities in Mauritius held their annual convention in Rose Hill, on November 5,6, 1977. Some 2000 Ahmadis from the community's six branches in the country participated. The Ahmadiyya Mission has built 7 mosques in the Island and published a big number of books on Islam in French. Messages from Hazrat Khalifatul Masih III and Vakilut Tabshir, Rabwah were read in the convention and speeches made on various aspects of Islam and Ahmadiyyat.

Radio and Television, Mauritius broadcast the news and televised the event in their Urdu, English and French programmes. The news bulletine gave brief history of the Annual Gathering stating that it was instituted by the Holy Founder of the community in 1891 and since then it is being enthusiastically observed by Ahmadi communities throughout the world. It also referred to the special messages sent by Hazrat Khalifatul Masih III and Vakilut Tabshir, on the occasion in which the Jamaat had been exhorted to work for the spiritual renaissance of mankind with greater zeal. The bulletine estimated that some 3000 Mauritian Ahmadis had participated in the conference.

Musleh Mauood Day Celebrated in W. Germany

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Musleh Mauood Day was celebrated on February 18, in Fazle Umar Mosque, Hamburg. After recitation of the Holy Quran and a poem from Kalami Mahmud, Maulvi Hyder Ali Zafar, Incharge Ahmadiyya Mission in West Germany, Khan Mansur Ahmad Khan, Imam of the Frankfurt Ahmadiyya Mosque and Maulvi Laeek Ahmad Munir addressed the congregation.

The speakers explained various aspects of the prophecy and the circumstances in which it was made. They showed how visibly it had been fulfilled in the person of Hazrat Mirza Bashir-Ud-Din Mahmud Ahmad (peace on him), the illustrious son and second successor of the Promised Messiah and recounted his achievements in the service of Islam. He had led the Jammaat to greater and greater progress during his ministry from 1914 to 1965, had set up Islamic Centres throughout the world and through him indeed the dignity and glory of the Word of God had been clearly established. These and other signs laid down in the prophecy as the works of the Musleh Mauood had all been duly accomplished by him, affirmed the speakers.

Refreshments were served to the guests at the end by Rana Nasir Mahmud.

Indonesia - Land of Tolerance and Freedom
An Historical Perspective

By Prof. Saud Ahmad Khan

(Read in the Seminar on Indonesia held in the Jamia Ahmadiyya, Rabwah).

Indonesia can boast of being the home of the earliest man as there were discovered fossiled structures of a human type that lived there about half a million years ago. Then about 35,000 years back there lived black and short people who might have been a mixed race of indigenuous inhabitants and Australian Stock. About 8,000 years ago there appeared whitish brown people who also had mixed blood with Malyesian and Indian races. Inspite of so early inhabitation, paradoxically, historic age is not so old as it began with the arrival of Hindus from Indian Peninsula. That was just about the beginning of the Christian era. But it does not mean that history became a study of connected events with written records. The story of domination of Indian influence, lacking authenticity, belongs to legend more than history. But it furnishes an appreciable feature of Indonesian history that Hinduism spread there without force.

It is said there was in Java a tyrant ruler who used to feed on the flesh of young children supplied by his subjects. There came a Hindu Sadhu, name Aaji Sako (آجی ساکو) to stay as a guest with a native family. One day he found his hosts grieved because it was the turn of their child. The Sadhu, by virtue of magic, changed himself into a child and went to the king. Thus he got the people rid of his tyranny once for all. People, pleased and obliged, made him their king instead of their cannibal master who had been turned into a tortoise by him. Hinduism became the dominant religion in the archipelago which or a part of which was called in the past Nausantara. The story is definitely not a historical truth. It has a tinge of legendary concoction. But if it is true, then, it can be believed only to this extent that some Hindu religious person made an impact of his spiritual power based on Hindu religion. Nevertheless it reveals the nature of the people of Indonesia that they being tolerant give religious freedom to every one whoever tries to preach his religion on the basis of spiritual values.

So I think this is such a noble principle that it must interest the students of this august institution of Jamia Ahmadiyya where missionaries are trained in accordance with the Divine injunction of the Holy Quran :

ادع الی سبیل ربک بالحکمة والموعظة الحسنة

i.e. Call unto the way of thy Lord with wisdom and goodly exhortation. (16 : 126)

We do not know how old was the coming of Sadhu Aaji Sako. But there are some traditions that Buddhism was also preached there by the missionaries sent by Asoka the Great

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of India. If it is true, then, this Indian religion reached Indonesia before the Christian era began. However the Buddhist temple at Bodobodar was not built so early. But it seems that Buddhism must have in its hey days prevailed over all other religions because Bodobodar temple is one of the largest Buddhist temples in the world. Many great Hindu and Buddhist kingdoms were established on the archipelago whose different parts were differently named, as one is already mentioned as Nusantara and an other name was Soran Diep or Soran Div. Some accounts even tell that these different names were used for the whole archipelago at different times. But one thing seems certain from the nomenclature itself that these names and the names of many islands were derived from Sanskrit.

The Indian religious influence began to decline with the advent of Islam. It also began to gain converts through peaceful preaching and moral persuasion. And we find there was no violent resistance to its expansion. It was only the kingdom of Mujapahat that tried to oppress the Muslims and persecuted them because of their faith. As a result this kingdom which was perhaps the largest of all pre-Islamic kingdoms, was overthrown by the native Mulims and the Hindus were compelled to take shelter in the Island of Bali. After this incident the Indonesian Muslims never tried to oppress Hinduism there. This proves what happened in the 15th century in over throwing Majapahat kingdom was quite an internal rising against the king and his government who were impalitically guilty of interference with religious freedom of people against Indonesian tradition and human conscience.

As for the relations between the Arabs and the Indonesians, the story goes back to pre-Islamic days when the Arab traders used to sail in Indian Ocean and even entered the Pacific Ocean. But the real Arab influence began to penetrate with historic significance after Islam. Islam was introduced in Indonesia by the trading preachers who went there from Hijaz, Yaman, Persia and Malabar Coast of India and Multan in Pakistan as new researches reveal. The earliest of these traders must have reached these Eastern Islands during the blessed reign of the Khilafat-i-Rashedah as the Chinese annals make mention of a traders colony in Sumatra headed by a wealthy Arab in AD.. 674. But the Arab historians do not mention any of such settlements earlier than the 9th century A.D And they also tell only an account of Arab Traders who had settled in the East Indian Archipelago. The formal preaching of Islam started very late in the 12th century when a certain Abdullah Arif visited Sumatra. His mission was successfully carried on by one of his illustrious disciple named Sheikh Burhan-ud-Din. Through his instrumentality the Raja of Achia accepted Islam in A.D. 1205. He was named Jehan Shah who himself was a great Preacher of Islam. According to some accounts he was a foreigner who came to preach Islam and married a native woman. The converts accepted him as their King with the title of Sri Padoka. In the 14th century more missionaries arrived from Hijaz whose leader was Sheikh Ismail who initiated the King of Pasori in Islam. He was named as Malik Salih. He, too, was very fond of preaching which he conducted very effectively.

His conversion to Islam has some resemblance with the introduction of Hinduism by Sadhu Aaji Saku. It is said that an expatriate preacher of Islam killed a Jin who lived in a temple and used to demand a damsel every month, after compliance

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to his cruel demand the girl was always found dead next morning at the door of the temple. The Muslim preacher went there disguised as a girl. He spent the whole night reciting the Holy Quran and the next morning the town folks saw him hail and hearty. The same happend consecutively for three days and to every body's surprise, in the end, it was the Jin who was found dead at the temple's door. The Raja instantly accepted Islam, was named Malik Salih and became himsəlf a preacher. Some traditions attribute the killing of Jin and conversion of Malk Salih to Sheikh Burhan-ud-Din. Whatever may be the case, like Aaji Sako's achievement it also seems more a legend than history. But again the story shows that the conversion to Islam was motivated by its spiritual impact without any use of temporal force.

In Java Islam was preached in the 14th century by Maulana Ibrahim who came there from Hijaz. Those, who were converted through his preaching, were so devoted to Islam that they are considered as Saints. Some of them were kings themselves or belonged to Royal families. This was not so only in Java, rather every where in Indonesia such cases were found, as for instance, Radan Rahmat and his son Makhdoom Ibrahim, and Maula Ishaq and Raden Fateh in Java, Muhammad Safiuddin in Borneo, Bahullah in Maluka, Sultan Muhammad in Samatra. Pathe Ullah (Fatehullah) and his son Husan-ud-Din in Bantum, Jahm Shahor Sri Padoka and Sultan Ali Mughis in Achia. Inspite of their princely dignity, they used to preach Islam personally, but never abused power to compel their subjects to change their faith. So this is another unique feature of Indonesian History that unlike other royal personalities in India, Middle East, Africa and Spain, Indodesian Muslim kings, being very good practising Muslims, used to preach Islam themselves with great enthusiasm. Even Pathe Ullah of Buntam preferred to guide his subjects spiritually rather to rule them with temporal power. So he abdicated in 1552 in favour of his son Hasan-ud-Din to become himself a preacher of Islam. He is believed to be a saint with the title of Sonan-i-Ganang, i.e. Saint of Ganang (where his tomb is situated). His son Hasanud Din, too, was so staunch a Muslim that he devoted much of his time to Islamic studies. On account of high Scholarship, he was called Maulana Husanud Din instead of Shah Hasanud Din. There were five kings or princes whose tombs are revered as holy shrines. They are Radan Rahmat who is known as Sonan-i-Nimple i.e. Saint of Nimple. His son Makhdoom Ibrahim is entitled as Sonan-i-Bonang, then, Radan Pako, a prince of Grisak is calld Sonan-i-Giri, Pathe Ullah is known as Sonan-i-Gonang and Jahan Shah, the first Muslim king was not less than a Saint. Credit goes to these saintly princes and other devotees of Islam such as Abdullah Arif, Maulana Ibrahim Maghrabi, Sonan-i-Quds, Sonan-i-Masiya, Sonan-i-Darajat and Sonan-i-Kali Jaga, may Allah bless them all who preached Islam with such a marvelous zeal that very soon Indonesia became a country of Muslim population. Muslim kingdoms began to emerge in different Islands and in the 13th century when Marco Polo visited this vast archipelago, he saw Muslims in very prosperous state. Ibn-i-Bututa tells us that king of Samatra had diplomatic relations with the Sultan of Delhi. In the 16th century the Portuguese while sailing in the Pacific Ocean also found the Muslims in control of these lands which were then called in Europe as Spice Islands.

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Allah, the Almighty, blessed the services of these royal and common preachers so much so that Islam had astonishing quick expansion in Indonesia. In many lands Muslims ruled hundred of years but Islam remained a religion of minority though this minority had the pride of political ascendancy over the majority. But it is no creditable pride. Islam, neither gained the support of the majority, nor the enemy appreciated its real value of being a religion of peace. May Allah, the Gracious and the Merciful bless the souls of the Muslim royal and common preachers of Indonesia whose glorious deeds furnish a clear proof of vindication of Islam against the charge of sword.

Another feature of Indonesian history deserves our admiration and that too, is inferred from the same peaceful and peace loving nature of Indonesians. They do not believe in aggression; their guiding principle is live and let live The Indonesians never went out to conquer other lands. Nor they welcomed any agressor, though the foreign influence in form of Buddhism, Hinduism and Islam has ever been conspicuous. Neither the Chinese religions, nor Christianity could gain ground for conversion because they entered as religions of aggressors. Qublai Khan sent a Chinese army to invade Java in 1393. Inspite of their victory the Chinese were never welcomed as ruling race because of their invasion and conquest by sword. Even the Indonesians did not favour any kind of persecution of one section of people by others among themselves. We have seen that Majapahat kingdom was overthrown by the Indonesian natives simply because it tried to persecute the Muslims who were not the conqurors, rather were the peaceful citizens of the Island.

So also the Portuguese and the Dutch came as imperial powers and tried to impose Christianity not as spiritual guidance but as an imperial faith. As European imperialism was never popular so the imperial faith was not acceptable to the colonial subjects. Moreover first the Partuguese and, then the Dutch committed such acts of brutality that caused hatred in the hearts of the Indonesians. The Portuguese captured the Sultan Bolefa of Maluka, pierced his body with spears, brought him wounded to Goa, on the Western coast of India where the bleeding body was thrown into a pond of salt. What miserable death. The Dutch in their turn sacked Djakarta for three consecutive days; houses were demolished, mosques were pulled down; agricultural farms were burnt, and the citizens were robbed of all what they possessed. With such inhuman record of barbarity if their fellow Christian missionaries came forth preaching the gospel of love it meant to the Indonesians nothing but crocodiles tears. So the national feelings against the Europeans were nurtured by Indonesians from the very beginning.

The story of national struggle is full of golden deeds. One after the other, the noble sons of Indonesia continued offering sacrifices at the alter of independence. Pious and saintly Imam Banjol who led an armed rising against the Dutch in Sumatra was arrested and imprisoned He died in prison after 32 years in 1864 at the age of 92. Diponegaro had already suffered in the same way. He was not a common man. He was a prince, a son of the king Mataram. This righteous prince who spent most of his time preaching the true faith of Islam, was compelled by the harsh and repulsive colonial rule of the Dutch to oppose and resist it. The Dutch by the deceitful tactics arrested him and he was kept in captivity so long that he died as prisoner in 1835. In 1891 a nationalist leader Tiku

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Umar died of wounds which he received in an armed clash with the Dutch imperial troops. After successive defeats in many of such skirmishes, the Indonesian nationalists changed their strategy. In early 20th century they began to equip themselves with Western Education to develop on modern lines and pay the Dutch back in their own coin. Leaders such as Dr. Wahiud Din and Dr. Samato strove hard to provide education to young generation. Haji Umar Saeed was a Journalist and a Statesman who made use of these reforms in awakening political consciousness internally while on the external front he mobilized the support of the Muslim world by taking active interest in Motamar-i Aalam-i-Islam. Young blood was much inspired by him among whom were Dr. Abdur Rahim Sukarno, Sultan Sjahir and Muhammad Hatta. The latter published the magazine 'Indonesian Mardika' i.e. Indonesian Independence. Some of the young university students in Holland also joined hands with freedom fighters at home Accepting the idea of a German Scholar Dr. Bostan they gave the name "Indonesia" to this Eastern Archipelago which the Dutch used to call Dutch East Indies or Eastern Netherland. The new name became popular as it had no heart burning indication of foreign occupation. During the second world war the Japanese conquered Indonesia from the Dutch Their rule was not different from European colonialists. But they called the country Indonesia not in the interest of the nationalists aspiration, rather to show their indignation to the Dutch. When in 1945 the Allied forces were pressing Japan and her defeat became imminent she began to retreat at many fronts. So the Japanese withdrew from Indonesia also. The nationalist leaders declared their independence the very day the Japanese left. Under a temporary constitution National Parliament of Independent Indonesia was set up.

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After the war had ended, the Dutch troops re-entered Indonesia and Holland claimed her colony back. But the freedom loving patriots of Indonesia proved themselves a dynamic nation putting a strong resistance against the revival of the Dutch imperialism. World opinion also turned against Holland and after all they had to withdraw. On 30th December 1949 United States of Indonesia came into being with full recognition of her sovereignty by Holland as well as United Nations.

The Federation of Indonesia could not work long and it was replaced by Republic of Indonesia as an answer to disintegrating tendencies in the Islands which had never been under one Government before the Dutch Colonial rule. Thank God all the citizens of the Republic agreed to remain united on the basis of their language which is the common heritage of all the Islands. Second basis of their unity is their constitution framed on Punj Shilah i.e. five principles of national solidarity. Islam also provides cement to maintain the solidarity and integration of 130 million Indonesians as Punj Shila, the driving force is derived from it, the very first principle being belief in One God. In this respect Pakistan and Indonesia have common problems and I think they can learn from each others experiences, experiments and close ties of friendship.

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Deliverance from The Cross

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Ahmadiyya Muslim Mission in England has recently published "Deliverance from the Cross" by Chaudhry Muhammad Zafrullah Khan, Ex- President of the United Nations. The booklet offers a deep insight into the life and death of Jesus Christ and is being serially reproduced in Tahrik-i-Jadid. Below is its first chapter, dealing with the Birth of Jesus Christ. (Ed.)

The Jews rejected Jesus principally because they held that his birth was not legitimate. The Quran recites this calumny of the Jews among their major sins. as is said: And their uttering against Mary a grievous calumny (4:157). They upbraided her: Mary, thou hast perpetrated an abominable thing.....Thy father was not a wicked man, nor was thy mother an unchaste woman (19:28-29).

The gospel account is that an angel appeared to Mary and conveyed to her the glad tidings that she would bear a son. It is said in Luke:

The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: Blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be, and the angel said unto her, Fear not, Mary: For thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest: And the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever: and of his kingdom there shall be no end. Then said Mary unto the angel, how shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: Therefore also that holy thing which shall be born of thee shall be called the son of God (Luke 1:26-35).

The Quran confirms that Jesus was born of Mary without a father, according to the good news that had been conveyed to her by the angel under the command of God, as is said:

Call to mind when the angels said to Mary: God has exalted thee and purified thee and chosen thee from among all the women of thy time. Mary, be obedient to thy Lord and prostrate thyself before Him and worship Him alone with single-minded devotion along with those who worship...God, through His word gives thee glad tidings of a son named the Messiah, Jesus, son of Mary, honoured in this world and the next, and of those who are granted nearness to God. He shall admonish people in his early years and also in his ripe years, and he shall be of the righteous. Mary said: Lord, how shall I have a son, when no man has touched me? He answered: Such is

the power of God. He creates what He pleases. When He decrees a thing, He says to it: Be; and it is. He will teach him the Book, and the Wisdom, and the Torah, and the Gospel, and will make him a Messenger to the children of Israel (3:43-4, 46-8).

The Quran supplements that which is stated in Luke with:

Recite the account of Mary according to this Book, when she withdrew from her people to a place towards the east and screened herself off from them. Then We sent Our angel to her and he appeared to her in the form of a well proportioned man. On perceiving him she exclaimed: I seek refuge with the Gracious One, from thee if thou art at all righteous. The angel reassured her: I am but a messenger from thy Lord, that I may give thee tidings of a righteous son. She marvelled: How shall it be that I shall have a son seeing that no man has touched me and I have not been unchaste? The angel said: So it is, but thy Lord sayeth: It is easy for Me. It is so ordained that We may make him a sign unto the people and a source of Our mercy. It has been so decreed (19:17-22).

So she conceived him and withdrew with him to a remote place. When her time came the pains of childbirth drove her to the trunk of a palm tree. Realising her condition, she cried out: Would that I had died before this and had been quite forgotten. The voice of the angel reached her from below: Grieve not; for thy Lord has provided a rivulet below thee wherein thou mayest wash thyself and the child. Then take hold of the palm tree and shake it; it will shed fresh ripe dates upon thee. Thus eat and drink and be at rest. Shouldst thou see anyone approaching, call out: I have vowed a fast to the Gracious One, and will, therefore, hold no converse with any person today (19:23-7).

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Thus, so far as the event of the birth itself is concerned, the Gospel and the Quran are in accord that the birth of Jesus was a holy event brought about through divine decree and designed as a mercy and a blessing. There are also striking similarities on certain matters of detail. For instance, the Biblical account says that the angel greeted Mary with: 'Hail, thou art highly favoured, the Lord is with thee: blessed art thou among women,; and the Quran affirms that the angel said to Mary: 'God has exalted thee and purified thee and chosen thee from among all the women of thy time'. Then the Gospel account sets forth the natural reaction of Mary to the tidings that the angel conveyed to her: 'How shall this be seeing I know not a man?' While according to the Quran, Mary said: 'Lord, how shall I have a son, when no man has touched me?' The response in the Gospel is: 'With God nothing shall be impossible (Luke 1:37); and the response in the Quran is: 'So it is, but thy Lord sayeth: It is easy for Me. Such is the power of God, He creates what He pleases.'

The Gospel affirms that the child whose birth is prophesied would be given the throne of his father David and shall reign over the house of Jacob for ever and the Quran affirms that God will teach him the Book, and the Wisdom, and the Torah and the Gospel, and will make him a Messenger to the Children of Israel. Thus both accounts confirm the scope of his ministry to the house of Jacob, though the Biblical account adds that he shall be called the son of the Highest and

the son of God. There is no such indication in the Quran. This, however, is only an apparent discrepancy, as will appear later.

It is true that the manner of birth of Jesus was unusual and though miraculous in the sense that it was meant as a divine sign, it was not supernatural, only exceptional. It has now been established, by the observation and experience of eminent gynaecologists, that a birth without a father is possible and that there have been cases in recent times where this has in fact happened.

What is the significance of the birth of Jesus without a father? The Bani Israel were the chosen people of God. God had assured them that if they would obey His voice and keep His covenant they would be a peculiar treasure unto Him above all people and would be unto Him a kingdom of priests and an holy nation (Exodus 19 : 4-5).

This is confirmed by the Quran which states : 'Children of Israel, call to mind My favour which I bestowed upon you and that I exalted you above all the peoples of the time' (2 : 48) : and : 'Children of Israel, call to mind My favour which I bestowed upon you and fulfil the covenant that you made with Me, I shall fulfil the covenant I made with you, and fear Me alone' (2 : 41) But the moment Moses departed from them for a while they took to the worship of the calf. The Bible presents a lurid picture of the transgressions of the Bani Israel, their repeated breaches of the covenant that they had made with God and their frequent fallings from grace. Each time God forgave them and admonished them to adhere to the straight path and to be grateful to Him for all the bounties that He had bestowed upon them. Moses himself had reminded them :

Call to mind God's favour upon you when He delivered you from the people of Pharaoh, who afflicted you with grievous torment, slaying your male children and sparing your female ones ; and therein was a great trial for you from your Lord. Call to mind also when your Lord declared : If you will use My bounties beneficently, I will surely multiply them unto you but if you misuse them, My punishmnent is severe indeed (I4 : 7-8).

There was a whole succession of prophets raised among them, but they proved a stiff-necked people who repeatedly drew upon themselves God's wrath for their disobedience and their persecution of the prophets who were sent to them. Some of their major offences are mentioned in the Quran. For instance, their breaking of their covenant, transgressing the Sabbath, rejecting the Signs of God, seeking to slay the prophets, uttering a grievous calumny against Mary, taking interest, devouring people's wealth wrongly, etc. (4 : 155-65).

By the time of the birth of Jesus they had been so bereft of spirituality that there was no one among them who was worthy, in divine estimation, of begetting the Messiah, by believing in whom the Bani Israel could have made their peace with God and could thus have redeemed themselves. They were warned that if they rejected him the Kingdom of God would be taken from them and given to a nation bringing forth the fruits thereof (Matt. 21 : 43). This meant that prophethood would be transferred from the house of Israel to another people.

This was conveyed to them dramatically by Jesus through a parable to the following effect : 'A certain man planted a vineyard and let it forth to husbandmen, and went into a far country for a long time and at the season he sent a servant to the

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husbandmen, that they should give him of the fruits of the vineyard: but the husbandmen beat him and sent him away empty. And again he sent another servant: and they beat him also, and treated him shamefully and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord of the vineyard, what shall I do? I will send my beloved son; it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, this is the heir. Come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard and killed him. What, therefore, shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen and shall give the vineyard to others. And when they heard it, they said, God forbid'. (Luke 20 : 9-16; Matt. 21 : 32-41 ; Mark 12 : 1-9).

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Those before whom Jesus had set forth this parable clearly grasped the warning of Jesus that if they rejected him, the bounty of prophethood would be withdrawn from them and would be transferred to another people, but they did not believe that this would happen, so their response was, God forbid. However Jesus did not leave the matter there; he went on to remind them:

What is this then that is written, the stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whosoever it shall fall, it shall grind him to powder (Luke 20 : 17-18; Matt. 21 : 42-4 ; Mark 12 : 10-11).

Thus to their reaction to the parable of the defaulting husbandmen Jesus responded by reminding them that scripture had already prophesied that the corner stone of the edifice of prophethood, meaning the Chief of the Prophets, would be raised from among the children of Ishmael who were despised and rejected by the Bani Israel. Jesus also prophesied the triumph of that Prophet over his enemies.

But the Bani Israel not only rejected Jesus, they sought to crucify him and thus they sealed their own doom. The door of prophethood, which is the greatest bounty bestowed upon mankind by God, was closed to them and thus after Jesus there has been no prophet among the Bani Israel.

The manner of the birth of Jesus was a divine signal that prophethood was about to be transferred from the house of Jacob to the house of Ishmael.

Divine Bargain

Verily God has bought from the believers their lives and their properties and in return for this there would be for them the reward of the paradise. (IX. III).

O you who believe: shall I lead you to a merchandise which may deliver you from a painful chastisement? You shall believe in God and His Apostle, and struggle hard in God's way with your property and your lives; that is better for you, did you but know: He will forgive you your faults and cause you to enter into gardens in which rivers flow, and goodly dwellings in gardens of perpetuity that is the mighty achievement: And yet another (blessing) that you love; help from God and a victory near at hand; and give good news to the believers. (LXI : 10 to 13)

The secret to achieve a goal

(A poem in honour of Moussa Taujoo, a Mauritian Ahmadi who come out world best in A.C.C.A. examination)

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Hadayatullah Hubsch

If you arrive at any goal
You ask yourself, who played the role
Of bringing me near to my aim?
Who has the right to do this claim?

Is it the honour, you achieve?
Is it the joy, to shun the grief?
Is it the money, you will get?
Is it the love, which is your pet?

Is it just to assure yourself
That you are strong to reach this shelf?
Is it just to impress someone?
Or is it to enjoy some fun?

I tell you, all the reasons why
Are nothing, if the real true sky
Is seen by the believers eyes,
Who longs for nothing but God's skies!

No one can better guide you here
But God Almighty and His sheer
Mercy and Grace and prayers heard
Which cut much sharper than a word

Of human kind, of love or hate,
Of smiling eyes of a dear mate.
Prayed words of humble selfsubmission
Are just the way of selftuition.

Is there someone who does not see
How God sends down His own decree
Which makes a man the best of earth
Which makes his company so worth

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That you are running just to face
His smiles, his words? Follow this trace
And you will truly realize
That it's a man who shuns the lies

Who walks the path of Muhammad
And loves his promised son Ahmad
The new Messiah of this age
Who really can escape the cage

Of worldly greed, who longs for Bliss
From Allah and Islam, His Kiss,
So see how prayers changed a heart
And set a new world into start.

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(تلخيص حديث نبوی)

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